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WEEKLY REVIEW.

—In reviewing a recent theological work, Mr. Spurgeon says:—The very notion of comparative theology is abhorrent to our mind. Sennacherib was a professor of this science when he placed Jehovah with the gods of Hamath, and Arpad, and Sepharvaim. All that he had to say was regarded by the servants of God as spoken against Jehovah. "They spake against Jehovah as against the gods of the people of the earth, which were the work of the hands of men." False religions are not the breaking out of light, but the beclouding of it. They are not to be compared with the true, but are to be contrasted with it.

—At the last Presidential election the Prohibition party in the United States polled 152,000 votes. This year they expect from 450,000 to three quarters of a million. They have between one and two million pamphlets in distribution and seventy trained orators in the field. The Prohibition battle is going forward to a not-very-far-off victory. They claim that Government shall cease all partnership with the drink traffic, and in place of it shall prohibit the sale of alcohol except for manufacturing or medicinal purposes.

—The current number of the *Contemporary Review* has an excellent paper on "The Rights of Children," giving an account of the various wrongs of the little ones dealt with under the new Bill for the Protection of Children, which has already been read a first time in the House of Commons. The first tendency of the spread of Bible principles in the world has been the infusion into all classes of the rights of man, abolishing slavery, raising the labouring classes into a share in the government of the country, &c. These principles were unthought of before the Bible was widely circulated. The next step has been a declaration of the rights of woman, using that term in its best sense, and now we have on all hands in England a rising feeling as to the importance of the protection of the rights of children from evil parents. The Society for the Prevention of Cruelty to Children has done a grand work during its short existence and has dragged to light an immense amount of evil that was flourishing in darkness.

—The *Christian Commonwealth* has a powerful article on preaching Christ *and His resurrection*. The author says significantly,—

When Paul began his campaign in Athens, in the synagogue and in the market-place, what were the two words which, to the popular apprehension, summed up his proclamations? Why, "Jesus and the Resurrection." Where, in all the Evangelistic records of to-day, will you match that?

—An Indian Contemporary, quoting the heavy divorce statistics in France, says "What a comment is this on the moral obligations of *Christian* Europe as to marriage ties!" It is a travesty to use the word "Christian" with regard to the 9,000 men and women divorced in France last year. As Romanists and Atheists probably not a hundred of them had read a chapter of the Bible through in their lives. When India begins to build up her family life round the open Bible, she will know what *home* means. At present she does not.

—It is a great pity that some of our Indian contemporaries when reporting the huge military reviews &c., of Russia do not also say something of the other side of the question, of how the country is taxed to its utmost capacity, its credit the lowest of any great State in Europe, and the whole Empire sinking fast in the quicksands of financial ruin. It would not take a very far-sighted prophet to predict that Russia is on the brink of a revolution to which that of France a century ago was but mere child's play.

—The London *St. James's Gazette* has a long article on "The Hindu Priest" in which the writer says,—

A moneyed man having qualms about his future state should join the Jaiswars, where at least he would have an opportunity of utilizing his spare cash for the good of his soul. The average *guru* will be only too glad to procure him everlasting glory for a matter of a few rupees.

And yet the same paper has never a word to say against the same heathen practices in Romanism.

—Speaking upon the Cow-killing question, *Dnyanodaya* says, "One cow of high breed in the United States will give as much milk as *twenty* ordinary cows in India. Now, so far as the true aim of the *gorakshini* society is concerned, if what its members desire is to obtain milk and butter in abundance, one of their best ways of accomplishing their end would be to improve the breed of cattle. Government is trying to secure this by stimulating cattle shows of various kinds. Just as the native American breeds of cattle have been improved by importing the best kinds from Europe, so if careful attention is devoted to the matter here, Indian cattle may be similarly improved. Another point to be noted is that it is in countries where Government is not asked to forbid the killing of cows, that the bovine species is best cared for and produces the most milk-food. Similarly in this country it is possible for the people to do all that is necessary, without asking the Government to do what it never will do *i. e.*, to forbid the killing of cows." This is very true, but it does not deal with the great decrease of cattle for ploughing purposes. The time may come when the steam-plough can be introduced, and huge tracts of country, belonging to a multitude of small owners, can be ploughed at once as was done after the Franco-German War on the Continent by the Societies for the relief of the distressed and famine-stricken.

—At one part of his career, Martin Luther made the great mistake (which he afterwards saw and corrected) of rejecting the Epistle of James as spurious, on account of the stress laid by that apostle on "works" as the sign of a living faith. The Bible would be an utterly incomplete book without that epistle. To use James' own simile, a body that is dead neither thinks, nor acts, nor works, and so a faith that is dead neither thinks nor acts nor works for God, but a living body and a living faith, think and act and work in the physical and spiritual worlds respectively. There is not a single case of conversion in the Bible in which the newborn soul did not show his faith in God by his works. The thief on the cross in Mark xv 32 was reviling Christ, in Luke xxiii he was rebuking his fellow-malefactor and justifying Christ. A change of root means a change of fruit, and a change of heart, of the affections, means a corresponding change of life, and although the outward signs of a godly life may be put on as a cloak by some, it makes the genuine Christian none the less real. All the counterfeit rupees in India, never made the silver one less valuable when it was tested and found to have the genuine ring.

—The Missionary crusade in Scotland has been continued and carried on with increased blessing. After visiting Aberdeen, Dr. and Mrs. Gordon were obliged to return to America, but the party was re-inforced by Rev. James Scott of Natal, and Mrs. Stott of China. The delegates were in Glasgow on August 12, where crowded meetings were held in many of the city Churches. From Glasgow many surrounding places were reached, in which successful meetings took place. Perhaps the most interesting and fruitful, however, was that held at Hamilton, at which Dr. A. T. Pierson said that it would make any man feel very solemn who rose to address an audience on missions so near to the home of Dr. Livingstone. If individual Christians made up their minds to go with the Gospel to the heathen, they would see a great revival over Scotland and over the world. The missionaries have concluded the original series of meetings, but as requests for a visit are coming in from all parts it is hoped they may be able to re-commence.

—In Queensland a good work is going on among the South Sea Islanders employed on the sugar plantations. It was begun with a class of ten lads in 1882. There are now two missionaries fully employed, beside lady helpers. Many conversions have taken place and the converts show their sincerity by their simple, trustful prayers, their cheerful self-denying gifts, and, in several cases, by their happy dea...

It is hoped that many may go back to carry the Gospel message to their Island homes.

—PHILIP Philips the singing pilgrim is again in England. Mr. Sankey has been obliged to defer his intended visit to Great Britain on account of the illness of a relative. He expects to be in England about three months.

—THE World's Conference of Young Men's Christian Associations held at Stockholm from August 15th to 20th was largely attended by delegates from all parts of Europe, America and Australia. Count Bernstoff presided; and his opening paper gave the keynote to the proceedings in the most happy and useful direction,—the necessity of the predominance of Bible knowledge, and of aggressive action. He advocated the thorough preparation of one subject weekly, then young men would begin to feel at home in the Bible. Other speakers took up the strain, urging the wild confusion that exists in the world through the estrangement of men from the Bible, and the vital importance of vigorously maintaining the Bible-class in the Associations. Hon. J. V. Farwell of Chicago said that the great thing is to lead each young man to do something for Christ. When soldiers are enlisted they at once begin to learn their drill. Our blessed Master chose young men untrained. When they were filled with the Holy Ghost they were ready for work. When a young man has received the Holy Ghost he will be ready for work, and there will be something he can do.

Dr. Lovegren of Upsala, took up the question of the moral development of Y. M. C. A. members. He defined immorality as "the condition in which a man is governed by his lower nature." He went on to say that Chastity thrives best in the shelter of family life. For young men who have no family life he suggested the arrangement of Christian family evenings, in which small circles of young men and women in godliness and modesty should spend some hours in pleasant intercourse under the roof of experienced Christian friends.

Mr. W. M. Oatts of Glasgow, whose work in this direction has been of untold good, insisted that every Y. M. C. A., should embrace in its work active opposition to all forms of sin that entice and ruin young men. The sin of impurity was keeping young men from Christ. When it became generally known that any Christian worker was prepared to advise young men on this subject, he would obtain many golden opportunities of presenting the Gospel, especially amongst lads.

—MISS Elizabeth Clay, the life-long friend of Frances Ridley Havergal is, we are glad to hear, returning to Mission work in the Punjab this cold weather. She will take up work in Ajnala, which in common with the other stations of the village mission at Jundiala and Narowal was founded by her. The Punjab Mission of the C. M. S. is rich in cultured Christian Englishwomen, but yet there is room and scope for many, many more.

—A million and a half rupees were spent in the late ridiculous naval manœuvres on the coasts of England and Scotland, when a lot of quiet fishing villages and towns were bombarded with blank cartridges during Divine Service on a Sunday morning some weeks ago. The *Army and Navy Gazette* is disgusted at the little notice which has been taken by the public of this childish display, and says that if the Socialist programme contained a clause altering the present state of things in naval matters, "naval men would become Socialists *en masse*."

—A contemporary has an article upon "Native Christians" in which the writer speaks of proud Native Christians, drunken Native Christians, and dishonest Native Christians. Surely the application of the word *Christian* to such Natives as these is equally a misnomer with the same term applied to proud, drunken and dishonest Europeans. The Scriptures say that "no drunkard shall inherit the kingdom of heaven," that "thieves and extortioners" are outside of the heavenly kingdom and that those "proud" puffed up and haughty ones who hold the form of godliness but know not the power thereof are to be turned away from. That which God condemns, let no man justify.

—THE Northfield Convention, which succeeded Mr. Moody's Summer School of College students, has been still further fruitful in the way of missionary results, both as to the accessions of men and of money. It is increasingly evident that the Lord of the Harvest is contemplating a large ingathering in the no very distant future by the way in which He is thrusting out labourers in every part of the world. The China Inland Mission will recieve new developments through Mr. Hudson Taylor's presence in the power of the Spirit at these meetings. So manifest was this current of enthusiasm in its outflow of yearning love for the salvation of those still in darkness and the shadow of death, that as it rose, Mr. Moody was led to alter the original plan of the Conference. He announced that the missionary spirit was increasing so much that more time would be given up to that. The rock had been smitten, and the waters had begun to flow; and they were now beginning to feel like going out to battle with the world.

The *Christian* gives an intense word-picture of these meetings from which we take the following paragraphs.

It has not been simply the hearing of the thrilling stories of the scarred veterans, which are so frequently accepted with sympathising tears; but individuals have cheerfully given themselves for the evangelisation of foreign countries, and funds have been freely contributed for this purpose. The example of college students at their recent gathering of establishing living links with heathendom has been supplemented by Mr. Moody and his co-labourers. At one of the closing sessions twenty-five men and women came forward as volunteers for the foreign field, and others will follow. After Mr. Charles W. Shelton had graphically pictured the religious impoverishment of the poor Indians on the western frontier, Mr. Moody asked how much it would cost to erect neat mission houses. When told they would cost 700 dollars each, he promptly called for contributions, and in a few minutes 2,500 dollars were pledged. When the cry came over from Japan through Sho Nemoto, a native of that country, who is soon to return to labour for the Master, Mr. Moody stated that last year he had sent out four Christian young men to teach in the Government schools, and he was soon provided with funds to continue the good work. This excellent work went on until about 10,000 dollars had been contributed to this purpose. One young woman, not having any money, took off her necklace and offered that as a sacrifice, for which someone promptly gave 50 dollars to be put in the Lord's treasury.

There was a culmination of blessing during the closing three days of the Conference. Mr. Moody discussed in turn the Gospels of Luke and John, ending very appropriately with the Book of Acts. After explaining the Book, and that what was needed was witnesses for Christ, he went on to speak about the Spirit's power, and said: "There are many ministers who would be in an awful position if they should have Pentecost in their churches, and men should cry out, 'What must I do to be saved?' It would be a great pity if they should have to pull out a manuscript to tell them." Touching upon the subject of obeying the commands of the Holy Spirit, he said, "Get your sickle, and go about it, that is all. There are business men here who, if they would go back into their town and preach Jesus Christ, would do more than any five ministers I ever knew. Laymen are dwarfed and crippled, because they have the idea that a man has to go through a theological seminary before he can preach.

—YEAR by year the British and Continental Federation for Abolishing State licensed and regulated vice holds a Conference in some prominent European city, varied every third year by a Congress in an important Capital. This year the members of the Federation assembled at Copenhagen where the meetings, says the *Christian*, "were all characterised by large attendances, marked interest and great enthusiasm." Copenhagen is a place whose citizens are well-concerned on the subject of public morality. It has had for some time a successful midnight mission to men. During the sittings of the Conference, Count Von Moltke, a cousin of the old German General read a paper embodying the experiences of this patrol band. In the absence through illness of M. Emile de Laveleye, the well-known political economist of Liegè, who is also a noble Christian man and president of the Federation, the chair was occupied by Professor Stuart, M. P. One of the Privy Councillors of the King of Denmark spoke in the opening meeting, welcoming the Federation to Denmark. Pastor Pierson, the organiser of much good work in Holland, Mrs. Josephine E. Butler and others also took part. The second day of the Conference was devoted to the consideration of the International White Slave Traffic, which was opened by the reading of an interesting and important paper by M. Fred. Bajer, a member of the Danish Volking, and who, in closing, submitted several resolutions as the basis of an international treaty, so as to deal more effectively with the fearful traffic in human flesh.

The Secretary of the London National Vigilance Association also took up the same subject and submitted a *resumé* of what had already been done in that direction. Professor Stuart greatly interested the conference by his account of the progress of the opposition to State regulated vice in India and the crown colonies, and particularly by his account of the debate in the House of Commons, in which the Government accepted Mr. Walter Maclaren's resolution. On the last evening a meeting at which about 1,000 were present was addressed by Prof. Stuart and Mrs. Butler. In the course of the address Mrs. Butler dealt with the erroneous views held by some of the Danish doctors with regard to the necessity of State regulation, and said, with a warmth and a fire peculiar to her

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best efforts in oratory, that if these doctors thought prostitution was a "useful institution, healthful, needful, and without danger to anybody's morality," as some of them had stated in public, were they willing to devote their own daughters to such a useful and necessary profession? These words were reported in all the Danish papers of the following day.

—A good Catholic writes to the *Bombay Catholic Examiner* of September 14th complaining of the mixture of Hinduism and Romanism going on at "the feast of the Nativity of the Blessed Virgin" at Bandora. But he should remember that "birds of a feather flock together," and a Romanist *tamasha* is quite as much in accord with the Hindu mind as a Mahommedan one. So long as there is a pagan *tamasha* going on, it does not matter much to the eclectic tastes of the majority of the inhabitants of Bombay, whether it is Romanist, Mahommedan or Hindu. They are equally ready to attend all.

—MRS. Booth-Tucker addressed a moderately good audience on Sunday night last at the Novelty Theatre. After the hymn was sung, "He came to be the Indian's Saviour," Mrs. Tucker announced that the objectionable practice alluded to in the last weeks issue of *The Guardian*, of charging for admission would in future be discontinued. She hoped that every European would come again and bring half a dozen natives with him. She then went on to speak from the subject "Without God in the world," and asked every one in the audience to look at the question in the light of eternity. *What have we without God? Her address* was an impassioned appeal to every one present to see Christ as their Saviour whether they joined the Salvation Army or not. She assured them that apart from Christ there was no difference between them. Come right to God apart all these things, and bright lives of usefulness were before them. She looked for the time when there would be some hundreds set apart for Jesus Christ ready to do and dare anything for Him. "Volunteer to be some of that band to-night."

THE WESLEYAN SPECIAL MISSION.

—At the conclusion of the special revival mission held in Bombay a tea and public meeting was held in the Wesleyan Methodist Chapel, Colaba, the chair being taken by the Rev. G. W. Clutterbuck. A few speeches were made bearing principally on the good which had been effected through Mr. Bateson's efforts and generally on the work of the church, after which Mr. Bateson gave a vigorous address, speaking especially to those who had been benefitted through the services. An interesting event in the evening's programme was the presentation to Mr. Bateson, towards his own work about to be commenced in the Punjab, of a cheque for Rs. 200, which sum had been generously subscribed by Christian friends generally in appreciation of Mr. Bateson's services. We are glad to know that Mr. Bateson has been appointed Wesleyan Chaplain in the Punjab.

THE *Band of Hope Chronicle* reports a novel Temperance crusade at Leamington under the presidency of the Mayor. About a score of Temperance workers who are cyclists have formed a club in order to promote Temperance in the surrounding villages. They ride out together, headed by a bugler; forming their machines into a ring, they have a right good open-air meeting,

Epitome of News.

SATURDAY, SEPTEMBER 29.

—The Government of India has offered the educated Princes of Oudh employment "suited to their position" in Upper Burmah. Two of them, Prince Mirza Mahomed Jalal Bahadur and Prince Ali Mirza Bahadur accepted the offer, and will proceed to Burmah shortly.

—Application has been made at the Calcutta High Court for leave to appeal in the case of Mr. E K. Moylan Advocate of Rangoon, against the order of Mr. McEwen, Officiating Recorder, suspending Mr. Moylan from practising in that Court and withdrawing his license. The appeal was admitted.

—The new Viceroy, Lord Lansdowne, will arrive in Bombay on board the P. and O. Mail steamer timed to arrive on the 1st or 2nd December.

—Intelligence has just been received of the damage done at False Point by the recent cyclone in the Bay of Bengal on the 15th and 16th instant. The cyclone was of unusual severity, though, happily, a repetition of the fatalities attending the cyclone of 1885 has not to be recorded. Owing to the notice sent down from the Meteorological Department, the approach of the cyclone at False Point was notified, and all preparations made for its approach. The boats were all secured, the residents at the Point were all got into the verandah of the new refuge building which has been constructed on a mound many feet above the mark of the last storm-wave, and the safety of Government and private property looked to. The whole of the thatch was blown off the roofs of all the buildings. The south wall of the dâk bungalow was blown down, and the foundation of three of the cooking houses shaken. The Reddie Head bund has given way in three places, and the sea has encroached a good deal. The bund leading out to the beach has been heavily breached. The boats were all sunk at their anchors, and are all more or less broken.

—Professor Elisha Gray, inventor of the Telautograph, is an American Presbyterian elder. His instrument, it is said, will revolutionise, if not supersede, both telegraph and telephone. By it the sender of a message can, by writing it at one end, instantly reproduce it in his own handwriting, and with his own autograph to authenticate it, at the other end.

—Mr. Robert Anderson, LL.D., barrister-at-law, the well known author of "The Coming Prince," "Human Destiny," "The Gospel and its Ministry," &c., has been appointed Assistant Commissioner of Police of the Metropolis, in the room of Mr. James Monro, resigned.

—Frog-farming is extending in the United States, frogs' legs having become a staple delicacy at all the first-class hotels and restaurants.

—A small party, organised by the Assam-Behar Railway engineers and planters of Purnea, have just succeeded in killing a large tiger, ten feet two inches long. They also got a tigress, which wounded an elephant before she was killed. She was accompanied by two small cubs, both of which were caught and brought to camp alive, and are now being domesticated. Owing to the density of the jungles several other tigers escaped. The floods have now subsided, but if the river again rises, another attempt will be made to kill some more tigers: they are reported to be killing cattle daily.

MONDAY, OCTOBER 1.

—The Jamaica Baptist Missionary Society has just sent an agent to Costa Rica—Rev. J. H. Sobey, a well-tried and successful pastor and evangelist. He has been joyfully received, and there is every prospect of success in the salvation of souls. This country, rich in natural resources, and with a population stated to be now upwards of a quarter of a million, has hitherto had no missionary of the Gospel. The language is Spanish, the dominant religion is Roman Catholic, but there are thousands of English-speaking people—especially Jamaicans, who, for the most part, go to work on the railway as labourers.

—Extraordinary weather has been experienced in the United States, as well as in England, this year. A cyclone has caused much destruction in Kent county, Maryland, also on the west side of Chesapeake Bay. A large canning establishment was completely demolished while one hundred persons were in it. In their frantic efforts to escape nine were killed and many were injured. Houses and barns were torn down, orchards and crops were swept away. Throughout the towns lying on the east bank of the Black river there was a heavy frost in the night of Aug. 22nd. Corn, potatoes, beans and most of the tender garden vegetables were killed. The loss is very heavy. In some other portions of the State there was light frost. We do not learn that the vineyard regions were visited.

—There has been a large fire at Hamburgh in the dock warehouses. Some of the burnt warehouses were crammed with barrels of spirits awaiting exportation to Africa. This fact introduces quite a different consideration to that which otherwise might have been entertained. That conflagration was a merciful interposition of Providence by which thirteen hundred barrels of the most abominable "fire-water" ever distilled was diverted from the evil object for which it was designed. Merchants and traders should take the hint, lest a more serious calamity overtake them.

—The *Pall Mall Gazette* says: "Canon Isaac Taylor, whose speech at the Wolverhampton Church Congress last year as to the failure of missions caused such a sensation, is understood to be investigating the returns of the leading Church societies as to the number of their converts, the method of keeping their accounts, and the expenditure upon home organisation." Whatever figures are brought forward by this champion of Mahommedanism will have about as little effect upon the mission-giving-public in England, as a lecture by Charles Bradlaugh. Statistics collected and arranged by a man so notoriously inimical to Mission work as Canon Taylor is, cannot fail to be unreliable. He will paint all defects, and there are many such, in the blackest colours, and chronicle none of the successes. The Church is always reformed by men of faith, not by doubters like the Canon.

—Rev. E. C. Gordon, the missionary detained in Uganda by King Mwanga, in his latest letters received, reports that matters there are in much the same condition, although, he says, on the whole, perhaps there is a brighter out-look. The king perpetually persecutes the native Christians, more than one of whom are in his own household. Mr. Gordon says, "The Psalms of David are full of comfort at all times." And again, "We are daily protected by the prayers of the very many in England and elsewhere."

—Bishop Pearson, of the diocese of Newcastle, Australia, who has been in bad health for some time past, has become hopelessly insane, and the result is an awkward complication, as he can neither perform his episcopal duties nor delegate them to another, nor can he resign his see. He was the vicar of Newark from 1874 to 1880, and is now in England.

—The Church of England Sunday-School Institute recommends that Sunday and Monday, October 21 and 22, be set apart as days of prayer on behalf of Sunday-Schools.

TUESDAY, OCTOBER 2.

—The *Bombay Gazette* says:—Mr. C. A. Stuart, our Presidency Postmaster, has been

appointed to officiate as Postmaster-General, Punjab, for the next three months, during the absence of Mr. R. G. Thomson, C. S., on special duty. The Bombay General Post Office subordinates are greatly pleased at the intelligence, because Mr. Stuart is considered one of the most deserving officials of the department. Mr. Stuart will start immediately for the Punjab, where he will meet Mr. A. U. Fanshawe, officiating Director-General of Post Offices in India. Mr. Merett, Deputy Postmaster, will officiate as Presidency Postmaster during Mr. Stuart's absence.

—The latest news from Cabul, dated September 28th, states that Gholam Hyder Orakzai, with the Bamian column, was still at Haibak, where he had been joined by Abdulla Khan's forces from Khinjan. On the 23rd idem Khanabad was reported to be in the hands of Abdulla Khan's men.

—Serious floods are reported from the Trentino and the Tyrol, and the Vorarlberg has been the scene of a frightful calamity. On Sept. 10th the Rhine burst through the dykes at Koblach and Maeder, completely flooding the villages of Maeder, Altach, and Bauern, and covering the whole country as far as Hohenembs, the dykes at Hohenembs and Lustenau were swept away, and the last-named village became completely inundated. The whole valley of the Rhine between Maeder and Jussac has now the aspect of a lake. Railway communications are interrupted, many persons have been killed, and whole herds of cattle have been destroyed. The damage to property is immense. Such floods have not been seen in the Vorarlberg since 1817.

—It is believed that the Welsh gold reefs cross under the channel to Wicklow, Ireland. Mr. Pritchard Morgan has obtained a license from the Crown to search for traces of the precious metal in Wicklow.

—The son of the great African missionary, Dr. Moffat, is regarded in South Africa as a "coming man." He holds a Commissionership under the Cape Government, and practically lives in a wagon, which conveys him from place to place, and which is guarded by a number of mounted police.

—Hon. Neal Dow intends to re-visit England, and will probably be in the "Old Country" in a few weeks. He is now in his eighty-fifth year, is hale and active, and as enthusiastic as ever in temperance work.

—Recently a Chinaman at Amoy was rather roughly used by some highwaymen on the road whilst travelling, and was so injured that he had to go to the hospital of the English Presbyterian Mission there for treatment. When visiting the patients in the hospital the other Sunday, Rev. Henry Thompson, one of the missionaries, fell into conversation with this man, and began telling him the story of the Good Samaritan. The man was greatly struck by its similiarity to his own story, and kept saying, "Why, that's just my case!" When Mr. Thompson came to the Samaritan the man exclaimed, "That is Dr. Macleish; just what he did; he took me in." Then the missionary went on to tell of the death of Jesus, which moved the man far more than he expected. It seemed too good to be true.

—A London lady named Mrs. Acton, has just travelled to Scotland in an extraordinary way. Starting from London, accompanied by her family, two of whom were children who had to be wheeled in a perambulator, they performed the task of walking the whole distance to Glasgow—five hundred miles—in five weeks.

—Motiram Bhagoobhoy lately sued Mr. Arthur T. Crawford for the immediate repayment of the balance of five thousand rupees borrowed at the enormous rate of thirty-six per cent interest. He also sued for the interest. Mr. Justice Jardine passed a decree for the amount claimed with costs, Mr. Crawford not putting in an appearance. Surely it should be made impossible that such usurious rates of interest as thirty-six per cent should be recognized as legal in the Indian Courts of Justice.

—The *Indian Witness* announces the issue of what is likely to be a very useful work. It says, "The Methodist Publishing House at Lucknow is bringing out a book of harmonized bhajans and ghazals by Mrs. Emma Moore Scott. The author has expended a vast amount of work in this undertaking. A large portion of the tunes have been written down from sound, and the 119 tunes composing the collection are harmonized. The introduction will contain a comprehensive treatment of Native music. The book will be issued in January."

—Extreme dissatisfaction is expressed by some of the oldest supporters of the Anti-Slavery Movement in England at Cardinal Lavigerie's blood-thirsty programme for the extirpation of slavery in Central Africa. The light which shines from the pages of the open Bible is the only remedy for that and all other social darknesses.

Wednesday, October 3.

—A native Deputy Collector at Calicut, and a vakil of the same place, have been brought before the magistrate charged with being concerned in receiving illegal gratification and extorting bribes. Bail was taken in large amounts.

—Arrangements are progressing for the Black Mountain expedition which is to avenge the deaths of Col. Battye and Major Urmston. In reply to the ultimatum, the Akazaies state that of those concerned in the death of Major Battye, six were killed and six have left the country. They are unable to fight or pay the amount demanded. The Hassanzai tribe have not replied. It is now considered certain that an advance will take place on the 3rd instant. It appears an easy matter to commence an "expedition" of this sort, but where will it end?

—Mr. John M. Cook writing to the *Bombay Gazette* says that "it is now possible to travel from London to Constantinople *via* Calais in 94 hours' actual travelling: this necessitates at present a break of one day at Vienna, and the journey through from Vienna to Constantinople occupies 48 hours." Having actually made the journey, he gives a full description of it. From Calais to Constantinople the journey is performed entirely by rail.

—A lengthy petition of appeal has been sent to the Sessions Court on the Hanmantrao case, signed Merwanjee Framjee, Pleader, praying that the conviction and sentence of the magistrate may be reversed.

—The *Rock* says:—Mr. Thomas Holt, for many years a member of the Legislative Council of New South Wales, died suddenly at Halcot, Bexley, on September 5th. His death will be a severe blow to all the many English friends he has gathered to himself while living in this country. The late Mr. Holt was known to a large number as a kindly-hearted man, who, struck with the misery so prevalent in England's mighty metropolis, was endeavouring to use his ample means for the alleviation of the poverty, suffering, and crime that he saw around him. Our readers will best call him to mind in connection with the sumptuous suppers that he provided through Dr. Barnardo, in the early part of the present year, at the Edinburgh Castle, Limehouse, for large numbers of the unemployed, destitute, forsaken, and vicious of London's community. Mr. Holt was seventy-seven years of age.

"The Chinese Emperor Buo, three thousand years ago," says *The Christian Weekly*, of Tokio, "was a radical Temperance reformer. His laws on the subject were very strict, and their violation was punished by death. This system, somewhat modified, was afterwards introduced into Japan, where it remained in force nearly a thousand years. But its influence has long since been lost. To-day intemperance is one of the growing and desperate evils of Japan. The Japanese spend yearly 80,000,000 yen, or more than $60,000,000 for saké, in the manufacture of which 26,000,000 of rice are consumed, or almost one-fifth of the total yield of the whole country, leaving a short allowance for food, and none for export. This one drink costs the people as much as does their entire government. The Temperance question is, then, for Japan, as for many another more Christian land, a very serious and pressing one, which we hope the present large outpouring of the Spirit will do much to solve."

—The annual Conference of the Panjab Missionaries of the Church Missionary Society, will be held at Amritsar in the first week of January. The Rev. R. Bateman has been elected Chairman and the Rev. A. Lewis, Secretary.

Thursday, October 4.

—The Raja of Sikkim and his half brother have surrendered to General Graham at Gnatong.

—The P. & O. S. N. Co.'s s. s. *Shannon*, with the outward English mails of the 21st ult., left Aden for Bombay at 11 o'clock on Tuesday night.

—The *Times of India* says, regarding the work of the recent Railway Conference, it is understood that the reports of the Sub-Committees submitting a set of new rules and regulations for working lines under construction and new standard dimensions were adopted with slight modifications: and the existing Indian Railway Conference regulations for through traffic were revised and corrected up to date, by insertion of the new rules passed at the present Conference. These regulations, cannot, of course, be brought into force until they have received the approval of Government and the several Boards of Directors.

—An exhibition of Native Arts and Manufactures is now being arranged at Poona, so varied and large that it is declared to be the best ever shown at Poona. The prices asked for the exhibits are said to be reasonable. A large number of the season-tickets have already been sold. The total number of specimens expected to be on view is about 15,000, and the total value Rs. 8,13,707. One hundred and sixteen towns will have their industries fully represented.

—The New York *Temperance* considers that the discussion at the Anglican Conference in London made it certain that all the world over missionary and Temperance work must go together. Intemperance is, in fact, getting to be an obstacle to contend with, as great as any form of heathenism, because it kills out in those native races all capacity for improvement. It is not a question of idolatry, superstition, or error, but of an unreasoning indulgence which turns the man into a devil or a beast.

—Dr. Andrew Bonar—A testimonial is to be presented to this venerable Scottish pastor. It is desired to raise £5000 to hand over to him on the occasion of his jubilee. This would give him leisure to prepare for publication the further results of his lifelong study of Scripture. Notwithstanding the enormous circulation of Dr. Bonar's memoir of McCheyne, we believe (says the *British Weekly*) he himself has derived no pecuniary advantage from it.

—The Mormons, tired of struggling against United States legislation, have, it is said, bought some land in Mexico. A hopeful sign of their decadence is that one of Brigham Young's grandsons has become an evangelical minister.

Friday, October 5.

—The rate of exchange to-day stands at 1 4½*d*.

—The total number of deaths registered in Bombay during the week ending Tuesday, 2nd Oct., 1888, was 491, being 7 less than the pre-

ceding week and 116 more than the week ending the 27th Sept., 1887: 74 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 16; Brahmins, 20; Lingaet, none; Bhattias, 7: Hindoos of other castes, 242; Hindoo outcastes, 40; Mussulman, 119; Parsees, 26; Jews, 5; Native Christians, 12; Eurasians, none; Europeans, 1; while the rate of mortality per 1,000 of the population was 26·64. There were 105 deaths from remittent fever, being 17 more than the last week and 22 more than the corresponding week of last year. There were 14 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 8. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 69, 26, and 14 last week, against 60, 27, and 11, respectively, in the corresponding week of last year. During the week 366 births were reported in the different districts.

—The *Times of India* says that both the Bank of Bengal and the Bank of Bombay have advanced their rates of interest to six per cent. to-day.

—The Simla correspondent of the *Bombay Gazette* says: A resolution is published in the Home Department regarding Indian lepers. The possibility of the State taking a more direct part in the prevention or treatment of leprosy in India has recently been under the consideration of Government, and with a view of ascertaining precisely the facts regarding the number of persons known to be affected with leprosy who seek relief at the various leper asylums the local Governments were requested to furnish full information on the subject. In 1881 there were 131,618 lepers according to the census, of whom 98,982 were males and the remainder females; but these figures in the opinion of the Governor-General in Council do not afford a true measure of the extent of the disease. Reports from the local Governments show that the number of lepers, who come under organised relief, is only about one per cent. of the number known to exist in the country. The majority of lepers prefer being objects of local charity, and resent even the small amount of restraint to which they are liable in the institutions maintained for their treatment. Medical science has no cure for leprosy, and no measure could effectually stamp out the disease short of absolute segregation of sexes and confinement for life of all affected by it. Such a measure would be repugnant to public opinion and perfectly impracticable. It is impossible for the Government to do more than encourage a grant of medical relief in voluntary hospitals and asylums, and the necessity of segregating the sexes should be invariably kept in view.

TELEGRAPHIC NEWS.

Berlin, September 27th: The Emperor William has consented to Prince Bismarck's demand to prosecute the publishers of the late Emperor Frederick's diary for revealing State secrets.

New York, 27th: In consequence of frosts, which have taken place in the Southern States, the progress of the yellow fever epidemic has been arrested, and the alarm among the inhabitants of the fever-stricken districts is subsiding.

Allahabad, 28th: A London telegram says:—The Currency Commission's report is to be published just previous to the meeting of Parliament in November. It is understood that the general report admits that the evils of low prices are in a high degree owing to the fall in the price of silver, and the consequent low exchanges with the East. It contains, however, no reference to the bi-metallic remedy. The President's special report arrives at the conclusion that more evidence is required before taking the leap of bi-metallism. A second special report, signed by six members, favours the adoption of bi-metallism.

Zanzibar, 29th: The Germans have abandoned all the stations along the Zanzibar Coast except two, and fled to Zanzibar. The natives repudiate the Sultan's authority.

London, 30th: In a speech made by Sir James Fergusson (Under-Secretary for Foreign Affairs) at Manchester yesterday, he said that foreign affairs looked more peaceful at present than they have ever done within the last three years. The short time movement is extending in Lancashire, the object being to break the American cotton ring. The formation of a powerful Syndicate to work all the salt mines in England and Ireland is almost completed.

Berlin, 30th: Professor Geffken, charged with divulging State secrets, has been arrested at Hamburg.

October 1st: The Emperor William has arrived at Munich, where he has been received with the utmost enthusiasm.

London, 2nd: Mr. Balfour, speaking at Glasgow yesterday, thanked the Unionists for their support, and said he felt confident of a successful ending to the contest in Ireland.—A British Protectorate over the Hervey Group (known also as Cook's Islands), in the Pacific Ocean, has been proclaimed at Rarotonga, the principal island of the group.

Paris, 2nd: General Boulanger has returned to France, and will recommence his electoral campaign immediately.—President Carnot has issued a Decree stating that, owing to increasing foreign immigration, all foreigners proposing to settle in France must declare within a fortnight their names, age, birthplace, and occupation, and produce vouchers in substantiation of the same. Actual settlers are granted one month to procure the necessary documents.

London, 3rd: A British Protectorate has been proclaimed over the Savage Island in the Pacific.

Suakin, 3rd: Reinforcements have arrived from Egypt and tranquillity has been restored here.

Vienna, 3rd: The Emperor William arrived here to-day. His meeting with the Emperor Francis Joseph was of the most cordial nature.

Rawalpindi, 4th: The Black Mountain Expedition is apparently to be teetotal. The Highlanders have had neither beer nor rum since leaving Pindi twelve days ago. Two rifles were stolen from their camp at Oghi. The Right Wing has been ordered to rejoin the Left from Durband.

In a recent address to his students, Mr. Spurgeon said:—

We want men of the highest intellectual skill, but who will use it all for the honour of God and the blessing of men. Kill yourself with study and pray yourself alive again. Know the 'weariness of many books' and the refreshment of many prayers. Whatever else you are not, be good preachers. May you be helped to put the truth so that people do not merely tolerate you, but love to come and hear you. Artificial eloquence is a truly dreadful thing, but the natural eloquence of a full heart is the greatest gift of God next to the Holy Ghost. Preach, preach, preach, incessantly preach 'Christ, and Him crucified.' We want in these days more of expository preachers. Be masters of your Bible and have it at your fingers' ends. Be as careful in your quotations of it as a scholar is of his Horace or Homer. Some men look astounded when you quote Scripture. Be men of strong convictions I saw the other day a notice, 'THIRTY TONS OF BONES WANTED,' and I replied, 'Yes, mostly backbones.'

AUNTY PARSONS' STORY.

A HINT FOR SOME OF OUR EUROPEAN AND NATIVE CHURCHES IN INDIA.

I TOLD Hezekiah—that's my man. People mostly call him Deacon Parsons, but he never gets any deaconing from me. We were married—"Hezekiah and Amariah"—that's going on forty years ago, and he's jest Hezekiah to me, and nothin' more.

Well, as I was saying, says I, "Hezekiah, we aren't right. I am sure of it." And he said, "Of course not. We are all poor sinners, Amy, all poor sinners." And I said, "Hezekiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was jest after breakfast; and, as he felt poorly, he hedn't gone to the shop yet; and so I had this little talk with him to sort o' chirk him up. He knew what I was comin' to, for we hed had the subject up before. It was our little church. He always said, "The poor people, and what should we ever do?" and I always said, "We never shall do nothin' unless we try." And so when I brought the matter up in this way, he jest began to bitin' his tooth-pick, and said, "What's up now? Who's mean? Amariah, we oughtn't to speak evil of one another." Hezekiah always says "poor sinners," and doesn't seem to mind it, but when I occasionally say "mean sinners," he somehow gets oneasy. But I was started, and I meant to free my mind.

So I said, says I, "I was going to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little church.

"Truth is," says I, "ours is allus called one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of em' could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much I think—and so we live along, but we don't seem to get strong. Our people draw their rations every year as the Indians do up at the Agency; and it does seem sometimes as if they never thought of doing anything else.

"They take it so easy," I said. "That's what worries me. I don't suppose we could pay expenses, but we might act as if we wanted to, and as if we meant to do all we could.

"I read," says I, "last week about the debt of the Board, and this week, as I understand," says I, "our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I have got to feelin' as if we were a kind of perpetual paupers. And that was what I meant when I said, "It is real mean!" I suppose I said it a little sharp," says I, "but I'd rather be sharp than flat, any day, and if we don't begin to stir ourselves we shall be flat before long, and shall deserve to be. It grows on me. It has jest been 'Board, Board, Board,' for fourteen years, and I am tired of it. I never did like boardin,'" says I, "and even if we were poor, I believe we might do somethin' towards settin' up house keepin' for ourselves.

"Well, there's not many of us; about a hundred, I believe, and some of these is women folks, and some is jest boys and girls. And we all have to work hard and live close; but," says I, "let us show a disposition if nothin' more. Hezekiah, if there's any spirit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's goin' to say somethin.' "I think there's some of us that shows a disposition."

Of course I understood that hit, but I kep still. I kep' right on with my argument, and

I said, "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growing up cripples, only we don't grow.

"'Kiah," says I, "do you hear me?" Sometimes when I want to talk a little he jest shets his eyes, and begins to rock himself back and forth in the old arm-chair, and he was doin' that now. So I said, "'Kiah, do you hear?" and he said, "Some!" and then I went on. "I've got a proposition," says I. And he sort o' looked up and said, "Hev you? Well, between a disposition and a proposition, I guess the proposition might be better."

He's awful sarcastic sometimes. But I wasn't goin' to get riled, nor thrown off the track; so I jest said, "Yes, do you and I get two shillin's worth apiece a week, out of that blessed little church of ourn, do you think?" says I. "Cos, if we do, I want to give two shillin's a week to keep it goin,' and I thought maybe you could do as much." So he said he guessed he could stand that, and I said, "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll hev your own way," says he, "you most always do." And I said, "Isn't it most allers a good way?" Then I brought out my Subscription Paper. I had it all ready. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," and so I drawed it up, and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So 'Kiah sot down, put on his spects, and took his pen, but did not write. "What's the matter?" says I. And he said, "I am sort of 'shamed to subscribe two shillin's. I never signed so little as that for anything. I used to give that to the circus when I was nothin' but a boy, and I ought to do more than that to support the Gospel. Two shillin's a week! Why, it's only a shillin' a sermon,* and all the prayer-meetin's throw'd in. I can't go less than fifty cents, I am sure," So down he went for fifty cents, and then I signed for a quarter and then my sunbonnet went on to my head pretty lively; and says I, "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinner time, don't be bashful, help yourself." And I started.

I called on the Smith family first. I felt sure of them. And they were just happy; Mr. Smith signed, and so did Mrs. Smith; and Long John, he came in while we were talkin', and put his name down; and then old grandma Smith, she didn't want to be left out; so there was four of 'em. I've allers found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next, I called on the Joslyns, and next on the Chapins, and then on the Widdie Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussy Furber, and bein' trustee he thought I was out of my sphere, he said; and he wanted it understood that such work belonged to the trustees. "To be sure," says I, "I'm glad I've found it out. I wish the trustees had discovered that a leetle sooner. Then there was Sister Puffy that's got the asthma. She thought we ought to be looking after the sperritooalities. She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be jest as spiritual to look into our pocket-books a little, and I said it was a shame to be 'tarnally beggin' so of the Board.

*The American shilling is about six annas.

She looked dreadful solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call in vain, I tell you. Mrs. Puffy is good, only she allers wanted to talk so pious; and she put down her two shillin's, and then hove a sigh. Then I found the boys at the cooper-shop, and got seven names there at one lick; and when the list began to grow people seemed ashamed to say no, and I kept gainin' till I had just an even hundred, and then I went home.

Well, it was pretty well toward candle-light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've biled soap, and I've moved; and I 'low that a'most any one of that sort of thing is a little exhaustin', But put your bakin' and movin' and bilin' soap altogether, and it won't work out as much genuine tired soul and body as one day with a subscription paper to support the Gospel. So when I sort 'f dropped into a chair, and Hezekiah said, "Well?" I was past speakin', and I put my check apron up to my face as I had'nt done since I was a young, foolish girl, and cried. I don't know what I felt so bad about; I don't know as I did feel bad. But I felt cry, and I cried. And 'Kiah, seeing how it was, felt kind o' sorry for me, and set some tea a-steepin', and when I had my drink, with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said, "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he, "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal I may say—and you don't know it. A hundred name at two shillin' each gives us twenty-five dollars a Sunday. Some of 'em may fail, but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails, That paper of yourn'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. This church, for this year, at any rate, is self-supportin.'"

We both sot down and kep' still a minute, when I said kind o' softly, "Hezekiah," says I, "isn't it about time for prayers?" I was just chokin,' but as he took down the Bible he said, "I guess we had better sing somethin'?" I nodded like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the Scripter that says, "He giveth songs in the night." 'Kiah generally likes the solemn tunes, too: and we sing, "Show pity, Lord," a great deal; and this mornin' we had sung "Hark, from the tombs a joyful sound," 'cause 'Kiah was not feelin' very well, and we wanted to chirp up a little.

So I just waited to see what meter he'd strike up to-night; and would you believe it? I didn't know that he knew any sech tune. But off he started on "Joy to the world the Lord is come." I tried to catch on, but he went off, lickerty-switch, like a steam engine, and I couldn't keep up. I was partly laughing to see 'Kiah go it, and partly crying again, my heart was so full; so I doubled up some of the notes and jumped over some of the others, and so we safely reached the end.

But I tell you, Hezekiah prayed. He allers prays well, but this was a bran new prayer, exactly suited to the occasion. And when Sunday come, and the minister got up and told what had been done, and said, "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me after meetin', and said, with tears in their eyes, how I'd saved the church and all that, I came awful nigh gettin' proud. But as Hezekiah says, "we're all poor sinners," and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boardin' any more.

HOARDING WEALTH.

By George Muller.

[There is at least £300,000,000 of money hoarded in India according to the most reliable authorities. How is this money, lying idle and useless as it is, to be brought out and used for God's glory? We submit by the Christian Church practising and teaching to its converts the principles in the following article, so that, instead of India hoarding its wealth upon earth, it may begin to hoard up treasure in heaven. That this system pays, may be inferred from the fact that one single person, George Müller, the writer of this article, has received and expended during the past fifty-four years, £1,153,004, with which sum many thousands of orphans have been fed and clothed and apprenticed, many millions of tracts and Bibles have been circulated, large numbers of missionaries have been supported and other good works too numerous to mention have been accomplished. George Müller has a hoard in heaven, to which the contents of the treasure chambers of the richest Maharajah on earth are but paper tinsel and gilded dross.]

In Matthew vi. 19—21, it is written: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."—*Observe the following points concerning this part of the divine testimony:*

1. It is the Lord Jesus, our Lord and Master, who speaks this as the lawgiver of His people. He who has infinite wisdom and unfathomable love to us, who therefore both knows what is for our real welfare and happiness, and who cannot exact from us any requirement inconsistent with that love which led Him to lay down His life for us. Remembering, then, who it is who speaks to us in these verses, let us consider them.

2. His counsel, His affectionate entreaty, and His commandment to us His disciples is: "Lay not up for yourselves treasures upon earth." The meaning obviously is, that the disciples of the Lord Jesus, being strangers and pilgrims on earth, *i. e.*, neither belonging to the earth nor expecting to remain in it, should not seek to increase their earthly possessions, in whatever these possessions may consist. This is a word for poor believers as well as for rich believers; it has as much a reference to putting shillings into the savings' bank as to putting thousands of pounds into the funds, or purchasing one house, or one farm after another. It may be said, but does not every prudent and provident person seek to increase his means, that he may have a goodly portion to leave to his children, or to have something for old age, or for the time of sickness, etc.? My reply is, it is quite true that this is the custom of the world. It was thus in the days of our Lord, and Paul refers to this custom of the world when he says, "The children ought not to lay up for the parents, but the parents for the children." 2 Cor. xii. 14. But whilst thus it is in the world, and we have every reason to believe ever will be so among those that are of the world, and who therefore have their portion on earth, we disciples of the Lord Jesus, being born again, being the children of God not nominally, but really, being truly partakers of the divine nature; being in fel-

lowship with the Father and the Son, and having in prospect "an inheritance incorruptible, and undefiled, and that fadeth not away," (1 Peter i. 4.), ought in every respect to act differently from the world, and so in this particular also. If we, disciples of the Lord Jesus, seek like the people of the world after an increase of our possessions, may not those who are of the world justly question whether we believe what we say, when we speak about our inheritance, our heavenly calling, our being the children of God, etc? Often it must be a sad stumbling-block to the unbeliever to see a professed believer in the Lord Jesus acting in this particular just like himself. Consider this, dear brethren in the Lord, should this remark apply to you. I have more than once had the following passage quoted to me as a proof that parents ought to lay up money for their children, or husbands for their wives: "But if any provide not for his own, and especially for those of his own house (or kindred), he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. It is, however, concerning this verse, only needful, in childlike simplicity to read the connexion from verse 3 to 5, and it will be obvious that the meaning is this, that whilst the poor widows of the church are to be cared for by the church, yet if any such needy believing widow had children or grandchildren (not nephews), these children or grandchildren should provide for the widow, that the church might not be charged; but that, if a believer's child or grandchild, in such a case did not do so, such a one did not act according to the obligations laid upon him by his holy faith, and was worse than an unbeliever. Not a word, then, is there in this passage to favour the laying up treasures upon earth for our children, or our wives.

3. *Our Lord says concerning the earth, that the earth is a place "where moth and rust doth corrupt, and where thieves break through and steal."* All that is of the earth, and in any way connected with it, is subject to corruption, to change, dissolution. There is no reality, or substance, in any thing else but in heavenly things. Often the careful amassing of earthly possessions ends in losing them in a moment by fire, by robbery, by a change of mercantile concerns, by loss of work, etc.; but suppose all this were not the case, still, yet a little while, and thy soul shall be required of thee; or, yet a little while, and the Lord Jesus will return; and what profit shalt thou then have, dear reader, if thou hast carefully sought to increase thy earthly possessions? My brother, if there were one particle of real benefit to be derived from it, would not He, whose love to us has been proved to the uttermost, have wished that you and I should have it? If in the least degree, it could tend to the increase of our peace, or joy in the Holy Ghost, or heavenly-mindedness, He, who laid down his life for us, would have commanded us, to "Lay up treasure upon earth."

4. Our Lord, does not merely bid us, not to lay up treasure upon earth; for if He had said no more, this His commandment might be abused, and persons might find in it an encouragement for their extravagant habits, for their love of pleasure, for their habit of spending every thing they have, or can obtain upon themselves. It does not mean, then, as is the common phrase, that we should "live up to our income;" for, He adds: "But lay up for yourselves treasures in heaven." There is such a thing as laying up as truly in heaven as there is laying up on earth; if it were not so, our Lord would not have said so. Just as persons put one sum after another into the bank, and it is put down to their credit, and they may use the money afterwards: so truly the penny, the shilling, the pound, the hundred pounds, the ten thousand pounds, given for the Lord's sake, and constrained by the love of Jesus, to poor brethren, or in any way spent in the work of God, He marks down in the book of remembrance, He considers as laid up in heaven. The money is not lost, it is laid up in the bank of heaven; yet so, that, whilst an earthly bank may break, or through earthly circumstances we may lose our earthly possessions, the money, which is thus secured in heaven, cannot be lost. But this is by no means the only difference. I notice a few more points. Treasures laid up on earth bring along with them many cares; treasures laid up in heaven never give care. Treasures laid up on earth never can afford spiritual joy; treasures laid up in heaven bring along with them peace and joy in the Holy Ghost even now. Treasures laid up on earth, in a dying hour cannot afford peace and comfort, and when life is over, they are taken from us; treasures laid up in heaven draw forth thanksgiving, that we were permitted and counted worthy to serve the Lord with the means with which He was pleased to entrust us as stewards; and when this life is over we are not deprived of what was laid up there, but when we go to heaven we go to the place where our treasures are, and we shall find them there. Often we hear it said when a person has died: he died worth so much. But whatever be the phrases common in the world, it is certain that a person may die worth fifty thousand pounds sterling, as the world reckons, and yet that individual may not possess, in the sight of God, one thousand pounds sterling, because he was not rich toward God, he did not lay up treasure in heaven. And so on the other hand, we can suppose a man of God falling asleep in Jesus, and his surviving widow finding scarcely enough left behind him to suffice for the funeral, who was nevertheless rich toward God; in the sight of God he may possess five thousand pounds sterling, he may have laid up that sum in heaven. Dear reader, does your soul long to be rich toward God, to lay up treasures in heaven? The world passes away and the lust thereof! Yet a little while, and our stewardship will be taken from us. At present we have the opportunity of serving the Lord, with our time, our talents, our bodily strength, our gifts, and also with our property; but shortly this opportunity may cease. Oh! how shortly may it cease. Before ever this is read by any one, I may have fallen asleep: and the very next day after you have read this, dear reader, you may fall asleep, and therefore, whilst we have the opportunity, let us serve the Lord. I believe, and therefore I speak. My own soul is so fully assured of the wisdom and love of the Lord towards us His disciples as expressed in this word, that by His grace I do most heartily set my seal to the preciousness of the command, and I do from my inmost soul not only desire not to lay up treasures upon earth, but, believing as I do what the Lord says, I do desire to have grace to lay up treasures in heaven. And then, suppose after a little while you should fall asleep, some one may say, your wife and child will be unprovided for, because you did not make a provision for them. My reply is, the Lord will take care of them. The Lord will abundantly provide for them, as He now abundantly provides for us.

5. The Lord lastly adds: "For where your treasure is, there will your heart be also." Where should the heart of the disciple of the Lord Jesus be, but in heaven? Our calling is a heavenly calling, our inheritance is a heavenly inheritance, and reserved for us in heaven; our citizenship is in heaven; but if we believers in the Lord Jesus lay up treasures on earth, the necessary result of it is, that our hearts will be upon earth; nay, the very fact of our doing so proves that they are there! Nor will it be otherwise, till there be a ceasing to lay up treasures upon earth. The believer who lays up treasures upon earth may, at first, not live openly in sin; he in a measure may yet bring some honour to the Lord in certain things; but the injurious tendencies of this habit will show themselves more and more, whilst the habit of laying up treasures in heaven would draw the heart more and more heavenward; would be continually strengthening his new, his divine nature, his spiritual faculties, because it would call his spiritual faculties into use, and thus they would be strengthened; and he would more and more, whilst yet in the body, have his heart in heaven, and set upon heavenly things; and thus the laying up treasures in heaven would bring along with it, even in this life, precious spiritual blessings as a reward of obedience to the commandment of our Lord.

THE DASEHRA MEETING.

The famous Dasehra Camp meeting at Lucknow is to begin on Wednesday the 10th October and continue until the 19th. Those who know what a "time of refreshing from the presence of the Lord" these services were last year, and what a powerful stimulus they have given to Christian work in all parts of India in that and preceding years, will need no second invitation to come. Accommodation is provided at low rates, and a rich feast of good things is believed for. May we ask that from those who are not able to come, there may be much earnest praying for God's Spirit to kindle a flame there which shall not go out until India is redeemed. Pastors of our English charges will be there: Presbyterians, Baptists, Wesleyan Methodists, Methodist Episcopal, etc., Pray that they may be anointed for a more successful discharge of their duties. Native preachers will be there. Pray for them that God may send them forth with the truth "like fire shut up in their bones," to proclaim the story of salvation to their brethren yet in heathenism. Pray for all classes of Christian workers who will attend the meetings. If you cannot come, write a letter telling your sympathy, asking the prayers of the assembled worshippers for loved ones unsaved, for personal blessing, for special lines of Christian effort. Direct all communications to Rev. J. H. Schively, Lucknow N. W. P.—Write your requests for prayer right now. Lay the paper down, and send your letter. Thus will the circle of the services widen till all of India is touched.

According to the statistics of the ASSAM MISSION. JUBILEE (Baptist Mission Press Calcutta) there are in the district of Assam 5,462 Native Christians out of a total population of over 4,800,000. This mission-field was occupied fifty-two years ago, in 1836, by the American Baptist Missionary Union as a step towards entering China from the West. In one of the papers in the above work, written in 1886, the Rev. P. H. Moore says, "At that time God turned us back, and has kept us here now fifty years. Was it because He saw that it was necessary that we first should evangelize this valley and surrounding hills as a base of supply for more extended operations in the regions beyond, which are still an unknown quantity in all our geographies, both physical and moral?"

—Keep Heaven in your eye, and the world at your finger's end.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G W. Clatterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mrs. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, OCTOBER 6TH, 1888.

NOTES AND COMMENTS.

"They helped every one his neighbour; and every one said to his brother, Be of good courage."

"Close up the ranks! Eyes front! Quick March! Forward!" Are the orders which the Captain of our salvation is giving to every Christian in India at the present moment. It is the Devil's aim to divide the Church of Christ, it is God's work to unite it into one impregnable phalanx against the powers of darkness. "United we stand, divided we fall," is a maxim that is nowhere truer than in the Christian warfare. "Blessed are the peacemakers" and this "doth the Lord hate; yea," this "is an abomination unto Him: . . . . he that soweth discord among brethren." For this reason we are sorry to see in an esteemed Mission contemporary some passages from a biography of the late Lord Shaftesbury strongly reflecting upon the Salvation Army.

In reading the history of the Christian Church in the past, one of the most extraordinary spectacles is the fact of good men who were "mighty in the Lord" turning round and in His Name denouncing each other. The greatest revivalist of the seventeenth century, George Fox, was bitterly attacked by John Bunyan, who in his turn was called "a chaffy Baptist" by some of George Fox's followers. The feud was carried on for years, until some of the latter, in getting an indemnity signed by which some of their companions were set free from prison, put John Bunyan's name (he then being in one of his imprisonments) in amongst the rest, and so he was set free, and never said a word against the Quakers after. Then in the eighteenth century, John Wesley, who was the means of the salvation, directly and indirectly, of millions, was most bitterly assailed by Toplady the author of "Rock of ages, cleft for me," a hymn which has been to the blessing of millions also.

The valued missionary paper referred to in the first paragraph is the organ of one of the largest, and, in its place, one of the best of the missionary societies in India. In publishing these remarks of Lord Shaftesbury's we are sure that the editor did not know the early history of Lord Shaftesbury's connection with the Salvation Army. Indeed it has never, so far as we know, been made public. But we know, on the best authority from friends in England, that in 1879 when William Booth's "Christian Mission" first began to be called the Salvation Army, a private meeting was convened by Samuel Morley and the Earl of Shaftesbury, who had both been on the committee of Mr. Booth's Christian Mission. At this meeting, Mr. Booth was definitely offered that if he would drop the title of "Salvation Army" and do two or three other things that these two good and holy men, (for such they were), wished him to, they would see that he never lacked for money. William Booth's reply was that he clearly foresaw the immense extension likely to result from the new methods, and that "he should not bow down to the golden idol which they had set up." We have no doubt that Samuel Morley and the Earl of Shaftesbury, since deceased, are both rejoicing in heaven to-day at his decision on that eventful afternoon.

Out of the two hundred and fifty two millions of India in 1881, some half million only are recorded as *nominally* brought to Christ. There is plenty of room in the remaining two hundred and fifty one and a half millions, not for one Salvation Army only, but for fifty; not for one Church of England Missionary Society only, but for fifty; not for one Methodist Episcopal Church Society only, but for fifty, and so on through all the missions. There are strong points in each Society in the field, which the others would do well to copy all the way round.

The Herald of Gospel Liberty says "The prejudice of heathenism against woman's higher moral and social sphere, lurks in the heart of Christian civilization, and remains as a cruel barrier in the way of her rightful progress." This is a fact in and out of the Christian Church, but immense strides are being made every year in the right direction, and in placing woman side by side with man, as she was in the garden of Eden. Where there was one woman preacher of the gospel a century ago there are a thousand to-day. The apprehension with which the Powers of Darkness viewed the advent of Christ's religion as regards woman, may be inferred from the fiendish cry of the old heathen Roman mobs in the first century "*Christianos ad leones, virgines ad ganeones*" and again in the sixteenth century, when George Fox and the Quakers insisted upon the right of the Holy Spirit to speak through women as well as men, when the gentle women-preachers of those days were tied, stripped to the waist, to cart-tails, and brutally flogged through the market towns. Christ will reign yet, even in this.

The *New York Evangelist* reporting one of the after meetings of Mr. Moody's Northfield Convention says:—

During the meeting there was a very impressive silence; then a sweet old Quakeress of eighty-three years knelt by her chair and offered prayer. And such a prayer! So simple, so childlike, and so

beautiful! We shall never forget it Apart from all at the Convention, this dear little woman, in her quiet Quaker dress, and with her winning ways, stood as the queen. She never will be forgotten by the many who considered it a great treat to chat with her.

Such scenes as this must have been common in the Corinthian Church. The Apostle Paul in his first epistle to them gives special directions as to how the women of that church should be dressed when praying or preaching in public. May the time soon come when many of our timid Hindu sisters will be filled with spiritual boldness to testify for Christ, a boldness which is consistent with the highest ideal of feminine modesty.

DOES GOD MEAN THE FOURTH COMMANDMENT FOR INDIA?

From Saturday night to Monday morning the Postal arrangements of the greatest city that has ever yet been built on the face of the earth, come to a standstill. No letters are collected and none are delivered within the district of the centre of the British Empire. London, the metropolis of commerce, with its five million inhabitants does without a Sunday delivery or despatch of letters. More merchandize passes through that one city than through most of the largest countries in the world; a vaster population is governed from it as the centre, than from any other capital of an Empire, ancient or modern, and yet London has no means of communication with the outer world, as far as postal arrangements are concerned, from 8 p m. on Saturday evening till 3-15 on Monday morning On the face of it, this looks like one of the most stupendous miracles that the world has yet seen. The fact that an amount of commerce, equal to that of the whole world a few centuries ago, can be successfully brought to a standstill once in every seven days, and again started after a rest of over thirty-one hours seems at first sight, nothing short of a stupendous miracle. And yet it is not. There is not a particle of the supernatural about it. God, the Creator, when He made this earth, and all that therein is, so formed everything that labours upon it, masters, servants, and their cattle and horses, that one day's rest in seven should be a necessity of their nature. The Sabbath Day is one of the unchangeable laws of nature, and an ingrained necessity for the spiritual, mental, physical, and commercial prosperity of a nation and the individuals which compose it. Nineteen-twentieths of the marvellous commercial prosperity of London is due to this. It is always safe to obey God's law.

The first railway of any considerable importance was the London and Birmingham Railway. Joseph Sturge a well-known Quaker philanthropist was one of the directors and largest shareholders upon its formation. When the code of management began to be drawn up, the question of Sunday traffic came up. Most of the members of the board were in favour of a time-table making no difference between Sundays and other days. Joseph Sturge on the contrary, was entirely against Sunday traffic, and earnestly argued against it. He was not listened to, however, and in consequence resigned and withdrew his money from the Company. The effect of his protest was that the London and Birmingham Railway, (now the London and North-Western), instead of running full-time on Sundays as originally proposed, only ran half-time. The rest of the railways in England followed suit, and in consequence of the outspoken protest of one manly Christian, all the main lines of England to-day, run half-time only on one day in seven, and most of the small branch-lines entirely cease their traffic on that day very many thousands of railway hands are thus able to get a Sabbath's rest, English railways are the safest and quickest in the world, and one of the greatest sights of the "May Meetings" at Exeter Hall is the Annual meeting of the Railway Mission, when the great Hall is packed to its fullest capacity with earnest Christian railway employés with their wives, brought by free passes from all parts of the country for the occasion, and addressed from a platform filled with directors and other high railway officials. It always pays to obey God's law.

We are sometimes told that it is Utopian to expect that the railway system of India can be revolutionized in favour of one day's rest in seven. Why? If London to-day had a seven days postal system, instead of six, it would sound in the ears of those of little faith like the dream of a madman to propose that Sunday postage should cease, and yet it is done. Hundreds of arguments, apparently at first unanswerable, would be brought up to prove that a Sunday postal system for London was necessary. We should be told that the trade, and the commerce, and the Government of the British Empire could not go on without it, and yet it does, and that most successfully. Apply this to the Indian railway traffic. The same God who rules and reigns in the commercial world in London, and rewards every obedience to His law, would see to it that the Indian railway traffic did not suffer. It always pays to obey God's law.

Just as in the questions of slavery and of war, when every other argument fails, the Evil One flies to the Bible with the blasphemous hope of using God's weapons against Himself as he did in the temptation of Christ, so here he attempts to use the holiest doctrines of Christ's religion in advocacy of Sabbath-breaking. We are told that Christians are "free from the law," and that therefore they are not bound to obey God's law. "Free from the law, oh, happy condition! Jesus hath bled, and *there* is remission" is a most glorious truth, but though we are set free from the law, we are not set free in order to sin. A Christian is free to do everything but sin. Others whilst keeping the Sabbath themselves do not let their heathen servants have one day's rest in seven. Listen to what God says upon this subject, and hearing, obey! "Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, *thy manservant, nor thy maidservant*, nor thy cattle, *nor thy stranger that is within thy gates*," (the unconverted—the heathen in thy employ), "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." From the commencement God so created every living thing that labours, men or cattle, that one day's rest in seven is one of the necessities of happiness and health.

THE EDITOR'S TABLE.

A most remarkable paper has reached us entitled The Theological Reformer. It is only the third number that has been brought out, and we trust that before very many more are issued the brother who edits it will be brought a little closer to the Lord and His Spirit. The whole paper from cover to cover in taken up with attacking Methodists. The first article is "John Wesley a Papist all his life," the next "Methodist errors," the next "Methodist Theology," and so on! The editor appears to specially light upon all passages in which Methodist writers insist upon a change of heart, and attack them. He very truly insists that a change of heart does not come about without a change of mind and faith, and rather illogically deduces from this that a change of mind, of faith, must *precede* this change of heart. As far as our own experience is concerned, both take place at once. We do not believe there can possibly be conversions of the heart in which the head is not converted too. There is no such thing as a "saved atheist," and if the heart, and the affections, are fixed upon God, the head, the intellect, soon follows suit. A good instance is also afforded in this paper of the fact that a bitter spirit of attack tends to create a similar bitter spirit in unwatchful Christians. Our friend calls Methodists by all sorts of names, many of them quite indefensible, and in return is much surprised because he gets paid back in his own coin. There is one bright exception, however. Although he says that the Rev. Hugh Price Hughes Editor of *The Methodist Times* is "as dark as a pagan," yet Mr. Hughes answers him back in a very kindly spirit, and in consequence in a small degree begets the same kindly spirit in our pugnacious friend, who thereupon speaks of him as "worthy Mr. Hughes" the only good word for a Methodist in the whole paper.

A short account of The Protestant Native Christians of Bombay, being a paper read before the Bombay Missionary Conference 3rd September 1888 by the Rev. Dhanjibhai Nauroji, is just out in printed form and may be obtained at the Anglo-Vernacular Press, Two Tanks, Bombay. As this paper has already been favourably reviewed in these columns (Sept. 8th) we need not allude to it further here, except to recommend every one interested in God's work in Bombay to obtain a copy.

—In the twenty-eighth report of the Amritsar Mission of the Church Missionary Society, H. E. Perkins, Esq., says:—

I must not omit mention of our great lack of unpaid agents for all sorts of work. This is a very different state of things from England, where no parish is destitute of such aids, numbered frequently by scores. Would that the spirit of vigorous effort for Christ would descend upon our Indian sisters to stir them to such effort. The absence of almost all examples of it, tells sadly against our power as a Church Militant. When everybody expects to be paid for doing anything at all, some-

times even for travelling expenses of a few miles to come to the Holy Communion we cannot expect that the Spirit of the Lord will give His fullest gifts, or that the fervour of the Church should be made known by its works.

—On page 16 the danger of the hasty baptism of converts is spoken of by the Rev. R. Bateman, and his system of a long course of teaching before reception into the Church is dwelt upon. But surely hard and fast lines cannot be laid down in these matters. We have in our mind's eye, three cases of professed converts from one evening's preaching. One was an old washerwoman, the second was a street "corner-boy" who had been a loafing good-for-nothing fellow, the third was a soldier. The first case was unmistakeable. The peace and joy of Christ most clearly shone from the old lady's face, and her witness to her salvation, and the reasons for it were unimpeachable. The second case was not so certain, but the after life of the lad showed the change to have been deep and real. The third case was no conversion at all, the soldier being found in gross and open sin the very next night. Different treatment is surely required for these three different cases. Mr. Bateman has room for twelve more agents for his district, each of whom would have ten thousand souls apiece to work amongst. He earnestly pleads for village workers pointing out that the villages are the financial tap roots of the great idol-centres like Kangra, Amritsar, Muttra and Benares. By starving the supplies of the idol-priests at these places through the conversion of the villagers, these centres of idolatry will be closed, and not otherwise. The Rev. A. G. Norman honestly writes of his Mission Boys' Schools,—

It sometimes seems as if the money spent on Mission schools would be better expended on cheaper and readier means of getting converts. Doubtless an enormous sum is needed to carry on properly a Mission High School But though I question whether I naturally care for the life of an educational missionary and would personally perhaps prefer more direct Gospel work, yet Bible truths taught daily with faith and prayer to these poor heathen boys will sooner or later quicken some amidst these dead ones. I only hope that I have not sunk into a rut of Christian work, content with sowing the seed, professing to leave results to God, and not caring at heart whether the seed should come up or no, saving as that I should be astonished if it did. Not only myself, but at least one other Christian master in the school prays for the Spirit's blessing. We have however no thrilling tale, and cannot dress up our facts and figures to make a gaudy show. But we are thankful that we have the help of God's people and help from God as He shall please.

We are sure that our brother will yet see fruit from his labours. There must be sowers as well as reapers, and it takes a great deal more faith to be a sower than a reaper. It is not for the steady sowers to despise the not always steady reapers in God's harvest-field, nor for the reapers to mock at the "lack of fruit" of the sowers. The time is coming when both shall rejoice in God's own "Harvest Home" at the brought home sheaves. The report as a whole shows a vast amount of good being done, of real seed being sown. Like in every other mission in India there seems to be some longing souls looking for an outpouring of the Holy Ghost. God grant that it may come soon! We not only want the good seed of Eternal Life scattered abroad, but the water of the Spirit to make it spring forth and grow. We believe that the Lord is saying to those who will hear in India. "Fear not, O land; be glad and rejoice: for the Lord will do great things. Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain the former rain and the latter rain in the first month, and the floors shall be full of wheat, and the fats shall overflow with wine and oil . . . Let the heathen be wakened . . . multitudes, multitudes in the valley of decision."

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Fourth Quarter. Lesson II.

Sunday, Oct. 14.

Lesson Joshua iii : 5-17.

Subject :—Crossing The Jordan.

I. Introductory.

1. *Golden Text:* When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43. 2.

2. *Home Readings:*—

M. Crossing the Jordan.....Josh. 3. 5-17.
Tu. Crossing the Red Sea.....Exod. 14. 13-22.
W. Elijah and Elisha crossing 2 Kings 2. 8-15.
Th. The mighty God.....Isa. 51. 9-16.
F. The wonderful works of God .....Psa. 111.
S. Song in remembrance .....Psa. 114.
S. God our helper .....Isa 43. 1-11.

3. *Memory Verses:*—Verses 5, 6.

II. Historical.

Joshua having assumed command of the Lord's Army, his first act was to issue orders respecting the passage of the river Jordan which rolled between them and the promised land. He sent two spies, more brave and trustworthy than the first twelve sent over forty years before, who brought back at the peril of their lives a cheering and encouraging report. On the third day the actual advance was made. Says a learned historian: "It was probably at the point near the present southern fords, crossed at the time of the Christian era by a bridge. The river was at its usual state of flood at the spring of the year so as to fill the whole of the bed, up to the margin of the jungle with which the nearer banks are lined. On the broken edge of the swollen stream, the band of priests stood with the Ark on their shoulders. At the distance of nearly a mile in the rear was the mass of the army. Suddenly the full bed of the Jordan was dried before them. High up the river, 'far, far away', 'in Adam, the city which is besides Zaretan,' 'as far as the parts of Kirjath-jearim,' that is at a distance of thirty miles from the place of the Israelite encampment, the waters there stood up which descended from the heights above,'—stood and rose up, as if gathered into a waterskin; as if in a barrier or heap, as if congealed; and those that descended towards the sea of the desert, the salt sea, failed and were cut off.' Thus the scene presented is of the 'descending stream' not parted asunder, as we generally fancy, but, as the Psalm expresses it, 'turned backwards:' the whole bed of the river left dry from north to south, through its long windings; the huge stones lying bare here and there, embedded in the soft bottom; or the shingly pebbles drifted along the course of the channel.

The Ark stood above. The Army passed below. The women and children, according to the Jewish tradition, were placed in the centre, from the fear lest they should be swept away by the violence of the current. The host, at different points probably, rushed across. The priests remained motionless, their feet sunk in the deep mud of the channel. In front, contrary to the usual order, as if to secure that they should fulfil their vow, went the three Trans-Jordanic tribes. They were thus the first to set foot on the shore beyond. Their own memorial of the passage was the monument already described. But the national memorial was on a larger scale. Carried aloft before the priests as they left the river bed, were 'twelve stones' selected by the twelve chiefs of the tribes. These were planted on the upper terrace of the plain of the Jordan valley, where the tabernacle remained till it was fixed at Shiloh. Gilgal long retained reminiscences of its ancient sanctity. The twelve stones taken up from the bed of the Jordan continued at least till the time of the composition of the Book of Joshua and seem to have been invested with a reverence, which came to be regarded at last as idolatrous. (Judg. iii: 26. Hosea iv: 15; ix: 15; xii: 11; Amos iv: 1; v: 5.)"

III. Exegetical.

5. *Sanctify yourselves.*—This was usually done by changing the clothing, by bathing and by other outward ceremonies. But upon this occasion the sanctification referred more to that inner preparation of heart and mind which was in keeping with this great epoch in their history. *The Lord will do wonders.*—Truly it was a wonderful event which only the power of God could accomplish. In many respects the passage of the river was more wonderful than the passage of the sea.

6. *Joshua spoke unto the priests saying, take up the Ark* —It is remarkable, says Clarke, that the priests and not the Levites, whose ordinary business it was, were employed to carry the Ark upon this occasion. Calmeh conjectures that this was because it was probably carried without being *wrapped up in its curtains* as it always was when the Levites carried it. *Went before the people.*—The Ark preceded them about three quarters of a mile in order to be a *guide* taking the place of the pillar of cloud.

7. *This day will I begin to magnify thee.*—The Lord has always honoured his faithful servants and here convinced all the tribes that the son of Nun was His chosen to take the place of Moses.

8. *Ye shall stand still in Jordan.*—The Ark was to be the visible symbol of the divine presence and as long as the Ark was stationary in the stream no harm could come to the people.

9—13. Joshua addressed the people, giving them all the instructions which the Lord had given him, assuring them that by following these commands they would be able to pass over the river in safety and conquer all their enemies. *Hereby shall ye know that the living God is among you.*—There was to be such a display of power that they would be convinced that the Lord was indeed *living* and was actively *among them. They shall stand upon a heap.*—The waters of the river shall divide and while the water below shall flow on the water above shall stand firm like a wall.

15. *Jordan overfloweth all his banks all the time of harvest.*—It was at the time of barley harvest in April and the snow was melting from Herman. Furrer says: "When, late in the Spring, the snow on Hermon begins to melt the Jordan commonly overflows its lower bank, and puts reeds and rushes under water." This made the miracle more wonderful.

16. James Farr. and Brown in commenting on the places named in this verse say: "The river was dried up as far as the eye could reach." This was a stupendous miracle! Jordan takes its name, '*the Descender,*' from the force of its current, which, after passing the sea of Galilee becomes greatly increased

as it plunges through twenty seven 'horrible rapids and cascades' besides a great many lesser, through a fall of a thousand feet, averaging from four to five miles an hour. When swollen 'in time of harvest' it flows with a vastly accelerated current."

Right against Jericho.—"It would be impossible for the *whole* camp to pass over in the space opposite to Jericho, as they must have taken up some miles in breadth, besides the two thousand cubits which were left on the right between them and the Ark; but the river was divided opposite to Jericho, and *then* the camp began to pass over." (Clarke.)

17. *The priests—stood firm in the midst of Jordan.*—They thus showed their faith in God and encouraged the people.

IV. Doctrinal.

1. Before any great undertaking we should *sanctify ourselves*—should seek the special favour and help of God. The Lord can only do wonders among us when we are in a proper attitude to receive and appreciate them.

2. God honours his faithful servants. The Lord soon proved to the people that Joshua was a worthy successor of the great lawgiver. The abiding presence of God is honour enough for any faithful man.

3. When we pass through "deep waters" we are assured of divine help. There is no difficulty which cannot be overcome—there is no sorrow which cannot be borne if we are only faithful and of good courage.

4. We are safe so long as we follow the leadership of God. The Ark will go before us. The waters will divide. Jericho will be taken. The conquest will be made.

V. Homiletics.

1. The Living God! (vs. 10). How should we think of God? (1) Not as a rigid order of nature, but (2) as the living God, and (3) as ruler over all the earth (Lange.)

2. We cannot in general go wrong in keeping close to the ordinances of God and thus, as it were, following the Ark in all its removals. In so doing we need not fear rivers of trouble, mountains of difficulty, nor hosts of opposing foes; but confiding in the faithful promise, the Almighty power and covenant love of our God, "the Lord of the whole earth," we may proceed with boldness and alacrity. (Scott.)

3 Before thee also, O soul! there stands waters of affliction, through which thou must travel, before thou cans't enter the heavenly Canaan. But only go in with good heart, and trust thyself to God's help; he will open a way for thee, so that the streams cannot drown thee. Psa. lxvi: 12. Isa. xliii; 2. (Bible Tuh.)

Children's Scripture Union.

The usual monthly meeting will be on Saturday next the 13th inst. at The Lodge Girgaum at 5 p. m.

All children and young people earnestly invited, and requested to bring their Bibles with them.

John M. Macdonald,
C. M. S. Girgaum.

—Next to faith in God is faith in labour.

—Patient waiting is often the highest way of doing God's will.

—There is a transcendent power in example. We reform others unconsciously when we walk uprightly.

"As we cannot see natural things without a natural birth into this world; in like manner, we cannot see spiritual things without a spiritual birth. At this new birth we are endowed with spiritual faculties without which we are not fit for God's presence, either here or hereafter."

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

HOME MADE MISSIONARIES FOR INDIA.

[In development of Miss Leonard's plea of last week for Indian workers, a Minister, (who withholds his name), has sent us a communication which was addressed to his Preparatory Class of some forty by the Secretary, an Exhorter in the M. E. Church, who is temporarily distant. It was read out by the Acting Secretary on Monday evening, the first instant. Such class methods and private studies may be useful all over India. *Editor B. G.*]

My Dear Brother,—It was my intention to write to you immediately on my arrival here, but crowding duties prevented me from carrying out my intention, and it is only now that I have an opportunity of sending you a letter of thanks for the assistance you have given me in my vernacular studies. Indeed were it not for your organizing a class for instruction in the Hindi and Urdu, I don't know if I should ever have taken up these languages. So you see dear Brother—that I have not only to thank you for helping me to get some acquaintance with the vernacular, but also to express my gratitude to you for having created in me a desire to acquire a knowledge of it. I thought it would be a good thing if I drop you, a few lines every week letting you know the number of hours I devote to reading Hindi and Urdu. I have read six, I think seven, chapters in St. John's Gospel from the *Hindi* and from the Urdu Testatment in the Devanagri and Urdu characters. I did not a little reading while travelling in the Railway cars. I find that I can read with considerably fluency now, and I trust practice will make me perfect.

My plan is, first to read through a chapter, or half a chapter if it happens to be a very long one, in English and then take up the Hindi and read the same chapter in this language, having, of course, the Roman Hindi at hand for reference in case I find it impossible to distinguish any letter or combination of letters. I should say the latter only, as I am pretty familiar with the letters as they stand alone—but I try my best to get on without the aid of the Romanised version. It is only when I am completely satisfied that I can't read the word that I turn to the Roman Hindi. This is my morning study. In the evening I read the same chapter, or half chapter as the case may be, in English again, and then in Urdu, with the Roman Urdu before me as a help in orthoepy when necessary. This systematic reading I find to be very profitable, as it not only helps me to read with greater facility as I go on from day to day, but, as you say yourself, the Bible is read more closely and with greater care, and naturally a deeper impression is made.

I have not looked into Forbes' Manual since coming here. Want of time prevents me from giving as much attention to it as I wish to. I will be careful, however to snatch a half hour or so to read a portion of each lesson every other day. I hope to know something when I return to Jabalpur, D. V.

I have had the pleasure of making Brother Busby's acquaintance. He tells me that I have come in opportunately as he needs workers here. He has given me a class in the Sunday School and he says he will appoint me some other work to do besides. I am very glad of it as I want to be a worker in the vineyard of the Lord, where ever I may go. You will be glad and thankful, I know to hear that we had six who responded to the Master's gracious call, as spoken through Bro. Busby, last Sunday evening at the after meeting, for which I rejoice to say three-fourths of the congregation remained. Pray for this great city,—and please ask for the prayers of the church at Jabalpur for the church of Lahore. Bro. Busby is sparing no effort do what he can for the salvation of others and I am determined to enter the ranks with him. I hear Sister Leonard contemplates a visit to this station. May God send her very soon for we need her here. I pray that God may bring about a great revival of religion in this station, and that this Christian lady's visit may result in a rich harvest, and a great ingathering.

I trust the attendance at the vernacular class is better now than is used to be. I do not forget to pray that God may bless your efforts, and that the young people, not omitting those more advanced in years, may be led to take a greater interest in the study of that which cannot but prove most useful to them whether they intend to be Zenana teachers and street preachers or not. Kindly convey my kindest regards to all the members of the class.

Kindly remember me to all the members of the church too, I shall try to write to Bro Tindale and others as time and opportunity offer.

If I am not troubling you too much, will you kindly send me a packet of tracts, (for distribution here) showing the uselessness and emptiness of an adherence to ritualistic observances. There is a strong ritualistic tendency amongst the people here (not the Methodists) and it must be met and if possible checked in some way.

With Christian love.
Yours in Jesus,
R. G. W.

Lahore, 25th September, 1888.

ANOTHER MISSIONARY SECRETARY ON INDIA.

To the Editor of the "Bombay Guardian."

Dear Sir,—

Secretary McCabe of the M. E Missionary Society writes with cheer and a request, August 20th;—"* * * * * I am pushing the battle with all my might. Send us good news from India. Send us tidings of souls converted. I am about publishing a little campaign paper called "World-wide Missions." * * * * I hope we shall get 1,20),000 dollars this year. There have been great drouths in many parts of the West, and consequent failure of crops,—which means a cutting down of missionary contributions. Yet our people are thoroughly loyal and filled with the spirit of missions as never before.

Give my love to India. I will come to see you some day — but just now it is money we want—money! money!—we must have money."

The good Secretary twice asks "stirring" items for his paper. All can thus address him at The Mission Rooms, 805 Broadway New York, U. S. A.

C. P. Hard.

Jabalpur, 27th, Sept. 1888.

—Go forth, the path of duty is free for all to tread,
True kindness is true beauty from loving faces shed.
Go forth, be ever ready the joys of life to share,
With brethren ever needy, around us everywhere.
The kindly word, soft spoken, a saddened life may cheer,
Revive a spirit broken, and dry a falling tear.
Earth is the time for sowing—the harvest is above;
Hearken! 'tis worth the knowing—the life of lives is love,

PASSENGERS ARRIVED

Per P. and O. Str. *Assam*, Sept. 30:

From London—Mrs Redfern Mr J S Sherlock Hubbard Miss Sherlock Hubbard Mr McLaren Mr and Mrs Dick and child Capt Simmonds Mr Dillon Mr Redmayne Mr and Miss Latimer Mr Rowsell Mr Rose Mr Parker Mr Duncan Mr Gardner Mr and Mrs Wilson and child Lieut W Ainger R N Lieut H J L Clarke R N and Mr J Meander R N.

From Brindisi—Mr Powell Mr Adair Capt Webb Mr Campion Dr Benson Rev T Gray Mr S S Grant Mr C C Stevens Mr F J Stevens Mr and Mrs Savage and infant Mr and Miss Nethersole Mr Finnicane Col Jackson Mr Medley Mr Way Mr Lee Col and Mrs Gunthorpe Mr Shields Mr Kemp Mr Gibbs Lieut Shadwell Mr Mallaby Mr Mactavish Mr Campbell Rev Armstrong and Col Sartorius.

From Marseilles—Dr McLauchlin Mr Jenkins Mr Harmack and Mr Toogood.

From Venice—Rev G Rae Mr Anstead Mr Ellis and Mr Ault.

PASSENGERS SAILED

Per P. and O. Str. *Sutlej*, October 5:

For London—Miss K Spencer Miss Violet Turkhud Mr and Mrs Cornforth Mrs Scott Mr and Mrs E B Powell and child Mr R L Harris Mr A S J Jones and infant Major and Mrs H Boughey Mr E C Price Mr W Kirk Mrs Atkinson and child Mrs Hodgson and child Mr Parker Mr Mann Mr Lavers and Mr Ram Gopal.

For Brindisi—Mr J H G Hill Mrs Hill and child Miss McClintock Mr W M Macdonald Mr T D Jamieson Mr Rolston and Col Sir O B St John.

For Gibraltar—Master De Souza and Miss De Souza.

For Malta—Rev and Mrs Bren and infant,

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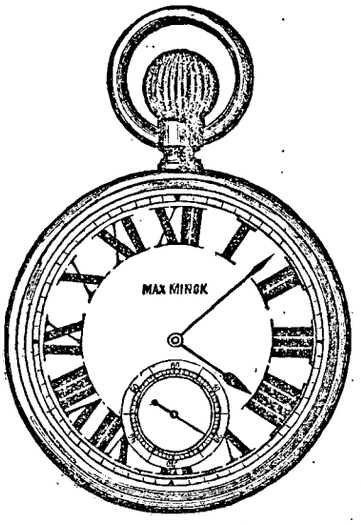

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